The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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CONFUSION OF OPINIONS, AND NEW SCHISMS.

(*From the Family Herald.*)

The history of the world is a history of confusion; so that new confusion, or new schism, is nothing new after all. It is merely the old spirit manifesting itself in a new quarrel. When man and wife live a cat-and-dog life, they find new sources of contention daily; but the spirit of the two contending parties remains the same. The subject only is different. Church and State are the same now as ever they were; but as time rolls on new circumstances occur to rouse the tempers of each, and to modify the character of the contention which they keep up.

The two parties, also, not being unities, but composed of an indefinite number of parts, are both subject to internal ailments, besides the danger which they incur of being wounded and disabled from without. The internal complaints, too, are most dangerous, as they affect the vitals. The State suffers very little from external aggression, and has little to fear; but it is sadly troubled with cholera, or agitation, within. Its own people are its greatest enemies; they occasion the greatest uneasiness. It is so also with the Church. It also has the cholera; and the cholera, or internal complaint affecting the vitals, is much more dangerous to the Church than the attacks of the infidels from without. The infidels have worked for generations against the Church with their battering-rams, and scarcely even injured the surface of her skin. The crusade of Carlisle and Taylor, some twenty years ago, was rather beneficial to the Church than otherwise; and the active infidel opposition of that time was succeeded by a corresponding season of activity amongst the clergy, and of sympathy amongst the laity. Immense sums have since been contributed for building churches, both in England and Scotland; and the parsons were beginning to lift up their heads, and hope for a time of prosperity once more. But then the Church was suddenly seized with Puseyism—an inward complaint; and this has gone on from one phase to another, till it has ended in one of the most melancholy and unfortunate exhibitions to which a Church was ever subjected; the election and confirmation of two bishops under protest—the one for heresy, and the other for drunkenness—the protesters not being allowed a hearing, though invited to come forward, and promised to be heard. Whether the two bishops be guilty or not is none of our business to inquire. We let them alone, presuming them both to be innocent. Still, the fact of the two protested and ridiculous elections remains the same, and does more real injury to the influence of the Church than a hundred Carlisles and Taylors could do. It is an internal attack of disease; and one, too, for which no remedy has hitherto been discovered. It is this which constitutes cholera, or plague—the inefficiency of medicine to cure it.

There is something like cholera throughout all society. The agitation of the people upon all political questions has proved a grievous disappointment. Millions

have been sacrificed on the altars of revolution, and still truth has not yet appeared in the world. Nothing certain is known. Opinions are infinitely numerous; and men who hold them are sufficiently positive that they are right. But the very diversity renders the right powerless, if there be a right amongst them. What is the remedy for the evil? A *great man*. That is the remedy. One who can command or speak with authority, and not as the scribes who write books and newspapers. There is no other remedy. But we cannot make a great man as the bees can make a great bee, or queen, to govern them, by merely feeding her with a certain species of food, which naturalists have denominated "royal jelly." We have no royal jelly to feed the man with, and make him grow three or four times larger than any other man. If we had, we should soon get out of our difficulties; for a great man is just what the world wants to set it right.

It is very sickening to read and to hear the squabbles of parties; and yet a man cannot be very intelligent or learned in the history and character of society without reading and hearing them. And then when he does hear them, what can he make of them? What side can he take if he judge with candour? There is an apparent truth on all sides, and every party has its plausible reasons for its existence. The candid man must hear these reasons—candour is open-eared, and plausible reasons cannot be rudely repelled or overborne by the candid mind. It is therefore nonplussed or confounded, and leaves the questions to be discussed by the zealots, whose passions are soon kindled, their candour smothered in the smoke of the conflagration, and their words set a crackling like thorns under a pot.

Public controversy is endless. We believe there never was one settled since the world began. It may have been stilled by the death of a leader, or by some new subject of interest exciting the attention of the public mind. But political and ecclesiastical questions seem from their very nature to be interminable, and as yet they have proved to be so. They rise again under a another form. We have no hope, therefore, that either Lord John Russell, or the remonstrating Bishops, or the Court of Queen's Bench, or the House of Parliament, will settle the questions now agitating the Church. It is out of their power. They have not adequate authority. For without faith nothing can be done effectually in the Church; and the people have no faith in the infallibility of the Prime Minister, or the Bishop of Exeter, or the Lord Chief Justice, or the Legislature. They will dispute the question even when the point is apparently settled, and the controversy will appear once more under a new aspect. The law tried to settle the Scotch Church question, but the consequence was a rupture in the church; and now the clergy of Scotland are throwing their bibles in each other's faces, and refusing to pray or sit at the same table together. These are certainly not times of unity. Go where you will you cannot find unity—in the church or out of it; it is all the same. Everywhere the same spirit appears, only dressed in the costume of the country where he shows himself. The Romans, who boast of their unity, have just as little as others. Rome is overborne by Austria. They both belong to the same church: Rome, is the mother, Austria the daughter. Yet daughter rebels against mother; defies her to her teeth; sends soldiers into her house to constrain and restrain her; and forbids her even to set about a domestic reformation or turn-out—insisting upon letting the furniture remain just as it is, and not even permitting her to clean the beds or the bedsteads, which harbour nuisances that annoy the people. Spain—the most Catholic Spain—has done the same thing to her mother; she has broken into her house, seized her chamberlain and kept him in durance. And France has done the same. And these daughters of Rome have shed each others blood, and committed all the abominations that heathen men and women commit. Where then is the unity? Go down amongst the dissenters and you will find as little of it there; but you will find abundance of self-righteousness and condemnation of others in all, as if each had a commission to sit upon the judgment-seat, and judge the world.

Nor if we go out of all this political and ecclesiastical confusion shall we find peace, but only more confusion; for there is nothing so low, unintellectual, and immoral, as the confusion that prevails in other departments of life. People who take no interest in large ideas are sure to take interest in small ones, and to find the same passional excitement in scandal and private brawling that others find in public

affairs. Public life and private life are equally subject to the invasion of the evil spirit. Even children at play quarrel like senators in Parliament, or divines in controversial literature; and the lower the subject of dispute, the more undignified the style of disputation. There is, therefore, a gravity and dignity assumed, and to some extent preserved, in the upper spheres of disputation; but in the lower, these entirely disappear, and the tongue and the countenance, uncontrolled and unrestrained, exhibit the malevolence of the reigning spirit in all the most revolting modes with which they are familiar. It is, therefore, no retreat to a peaceful mind to go downwards into private spheres, for there the passions are quite as fierce, and much more irritating. It will even consult its peace at times, by leaving the scenes of private contention, and rising up to the great public controversy, where the field, being large, a man can find at last a safe and comfortable corner to look on and observe, without exposing himself to much personal danger. In a small row, and a small apartment, you must take a part; but in a large row and open field, you may or you may not.

The lower parties always chuckle over the contentions taking place in the bosom of the higher parties, as if they were positive victories to themselves. The Dissenters glory in a schism in the Establishment. What they would gain by it we know not; not more unity certainly, for if all the world were to become Wesleyan Methodists, there would not be greater unity in the world than there is, nor would the world be any better than it is. It would still continue to slander, backbite, misrepresent, misjudge, deceive, and circumvent. The Catholics also chuckle over our Protestant confusion as if they would certainly gain by it; we are coming over to Rome, they say. Even Daniel O'Connell, before he died, expressed his belief that a young member to whom he addressed himself might live to see mass performed in Westminster Abbey. But what should we or the Catholics gain by that, if it were such a mass as the Romans perform, and with such principles as they profess? Our streets might even then be haunted by assassins, our houses might be attacked by armed children of the Holy Mother Church, and we might be butchered in cold blood by our faithful fellow Christians. There is not much to hope for in this, and the Roman Catholics can give us no reason to hope for more, because they have not attained to anything better themselves.

Where, then, is our hope? There is no party certainly in the world who have it in their power to imbue us with this sacred feeling. They are all hopeless, all rent by division, and all apparently delighted with more division, for they glory in the contentions of each other, which only tend to divide the polypus, and to make two new parties instead of one old one, thus multiplying division and therefore strife. The Scotch, with all their piety in splitting the church, have gained no additional charity, which is the bond of peace. They have divided their church into two, upon principle, but what is the fruit of the principle in the mind or the heart? How does it affect the relationship between two men, who were once members of one church, and are now members of two non-communicating churches? It creates an uncharitable feeling; and the same effect is produced in England even now, for though the schism has not yet taken effect by an actual rupture, it has estranged the heart of one man from his brother, and of one united family it has made two or more families at variance.

Where is the end of all this? or is it a bottomless pit of thought that we are sinking in, ever finding a lower deep when we think we are at the lowest? Some people seek a terminus in authority by going back. This may do for them, but it will not do for others, who have cast off all old authorities and will have no more of them. Moreover, one cannot tell where to stop in going back. If you go back to Rome because the Church came from Rome, you may as well go back to Jerusalem because it once came from Jerusalem; and when you are at Jerusalem, you may as well go to Mount Sinai, for Jerusalem came from Mount Sinai; and from that you may go into Egypt, the land of bondage. You will be driven there in spite of yourself. Then you may go back to Canaan, and from thence to Babylonia; and there you may try to finish the Tower of Babel, which has not yet been completed. Going back is quite as difficult and puzzling as going forward, and they who do turn back find themselves in greater darkness than they were before. We are all in a mesmaze, from the Pope of Rome down to the Jumper—all alike

incapable af extricating ourselves or being guides to others—and only fit for kicking up rows, and keeping them up when they are kicked up. A pitiful description of civilised humanity! but still a true one in all that regards politics and ecclesiastics. In science and arts we are progressing; but these are the favourites of the age in which we live. It is their halcyon time, and they progress and improve whilst the old departments of thought stand still.

We want a leader—nothing can be done without a leader. No people ever led itself. An army must have a general; even officers cannot command a company effectually unless there be a general to command the officers. Popular agitation is always confusion and uproar. There are so many masters that nothing can be done except quarrelling, and one by one the masters are discharged, banished, and blackballed, and pursued with anathemas even unto death. Nor is it the leader of a party that can succeed, for that would be giving the victory to a party. It must be something new—something never yet tried, and therefore something that has not proved abortive. All the large parties have been tried already, weighed in the balances, and found wanting. Even if led by a distinguished chief they want the pre-requisites for conviction in their principles—they have a defect in their understanding, which renders them feeble, and therefore inconclusive in argument. Now, feebleness or inconclusiveness of argument can never convince mankind. We must have something irresistible, something that nobody can deny without making himself appear ridiculous. Or we must just go on as we do at present, brawling and abusing, protesting and splitting, till we drop one by one into our narrow bed.

Victory, however, is what all the parties naturally long for. They want each an ovation, a great spiritual or intellectual Waterloo, in which their foes shall be completely routed, and they shall come home amid the songs of the maidens and the acclamations of the men, hailing them as they hailed King David of old:—"Saul has slain his thousands, but David his tens of thousands." This would strike joy to their hearts. But it is an unhallowed and an uncharitable wish. Party can never triumph over party in this manner. It has never been so hitherto; and as it would be an act of sovereign injustice in the dispensation of human affairs, we have reason to believe that it can never possibly take place. Protestant as we are, we have not yet subdued Popery in our land. It is still rampant. Popish as Popish nations are, they have never yet subdued paganism; it still lives in the rites and ceremonies, the gods and goddesses of the Roman Church. Even druidical superstitions still survive amongst us, though we little think that when we are hanging up our holly and our mistletoe branches at Christmas, we are just doing that which our pagan ancestors were wont to do. Such things show how the mind of one generation lives in another; how deeply rooted all our customs, creeds, and superstition are, and how vain it is to expect that one shall prevail over another and subdue it, without incorporating it with itself. Like Aaron's serpent, it may swallow up the other little serpents, but it can never kill them by any other means. Now, neither Dr. Hampden, nor the Bishop of Exeter, nor the Prime Minister, nor Lord Denman, seems to be provided with a serpent of so large a swallow, and therefore it is only a struggle between serpents without any victory. It is the swallowing process that tests the power of an opponent in subjects of universal interest.

CONFERENCE MINUTES.

EDINBURGH.

This Conference was held on Sunday, 19th December, 1847, at the usual hour for worship, in the Hall No. 2, Drummond-street. The meeting, being called to order, was opened by singing, and prayer by Elder Gibson. It was unanimously resolved, on the motion of Elders Menzies and Waugh, that we sustain Elder Gibson as president of this meeting, and over the conference.

Voted in like manner, on the motion of Elders Gibson and M'Master, that Elder Waugh record the proceedings of this day's conference.

Officers present, 3 high priests, 1 seventy, 17 elders, 4 priests, 5 teachers, 2 deacons.

The branches were then severally represented in the following order :—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM.	BAP.	REC	REM	C. O.	DED	SCA.
Biggar	Elder Waugh	0	0	1	0	0	4	0	0	0	0	0	0
Clackmanon	" Sharp	0	1	1	2	2	57	42	0	16	0	0	3
Crofthead	" Tomkinson	0	1	2	1	2	48	31	0	12	0	0	0
Dundee	" Findlay	0	4	3	2	1	38	4	2	1	0	0	0
Dunfermline	" M'Master	0	2	2	3	2	82	15	8	3	2	0	3
Edinburgh	" Menzies	1	7	4	5	1	131	2	2	4	2	2	23
Falkirk	" Chalmers	0	3	1	0	0	23	2	3	4	0	1	0
Greenlaw	" Swan	0	0	0	1	0	21	5	1	0	0	0	0
Hunterfield	" Cossar	0	2	3	2	2	41	2	0	1	1	1	1
Loch Gelley	" Waugh	0	1	3	2	1	20	4	2	4	0	0	0
Linlithgow	" Burnet	0	1	0	1	0	10	8	4	0	0	0	0
Leith	" Waugh	0	0	2	1	0	8	0	0	0	1	0	0
Pathhead	" M'Farland	0	2	2	3	1	54	5	3	0	0	1	0
Rumford	" Gibson	0	0	0	2	1	20	9	14	0	0	0	0
Slammauan	" Do.	0	0	0	0	0	10	0	10	0	0	0	0
Sterling	Brother Low	0	0	0	1	1	13	0	0	0	0	0	1
Scattered Saints	Elder Waugh	0	1	1	0	0	29	0	0	0	0	0	0
Travelling Elders	" Do.	0	2	0	0	0	0	0	0	0	0	0	0
Wemyss	" Do.	0	1	2	0	0	25	1	0	0	0	0	0
	Total	1	28	27	26	14	634	130	49	45	6	5	31

Resolved, on the motion of Elders Gibson and Waugh, that the Saints in Shotts, Rumford, and Slammauan, be organized into branches.

Resolved, on the motion of Elders Gibson and Menzies, that we sustain our beloved Brother Brigham Young and the Twelve, as the presidency of the church in all the world.

Resolved, on the motion of Elders Gibson and Menzies, that we approve of the course pursued, and highly appreciate, and shall ever remember the service rendered to the cause of God in Scotland, by the indefatigable labours and teachings of our beloved Brethren Franklin D. and Samuel W. Richards, who are now about to return to their families and brethren in the camp of Israel, whose presence this morning, accompanied by our esteemed Brother Cyrus H. Wheelock, president of the Birmingham Conference, and Brother William Sherratt, from Liverpool, caused the Saints to rejoice, and which displayed itself in every countenance.

Resolved, on motion of the aforesaid, that the presidents and other representatives of the branches exert every effort among the Saints in their different localities to aid Brothers Franklin and Samuel Richards to return to the bosom of their families and friends, and remit the same to Brother Gibson, to be forwarded to them before their departure.

It was also unanimously resolved to sustain our beloved Brother Orson Spencer as President of the Saints in the British Isles, and Franklin D. Richards as his Counsellor, and whoever shall be appointed his successor.

Resolved, that Elder Ephraim Tomkinson continue to labour in his present sphere, where he has been the means of doing much good, and bringing a goodly number into the kingdom of God, and that Elder Ralph Nephi Rowley, be placed as the conference president shall direct.

Resolved, that Brother George Reid, sen., be ordained a Teacher in the Edinburgh branch; Brother James Low to be a Priest in the Stirling branch; Brother Robert Hill to be a Priest in Falkirk branch; Brother George Kinghorn to be a Priest; and Brothers Abraham and William Kinghorn to be Teachers in the Crofthead branch; Brother James Low to be Teacher in Dundee branch; and Brothers John Brown, James Young, and Alexander Dow, to be Priests, and John M'Neil to be a Teacher in the Dunfermline branch.

Resolved, on the motion of Elders Gibson and Swan, that Elder George Peden Waugh be appointed STAR-agent and book-agent for the Edinburgh Conference, as his situation in life will enable him to devote his time to it.

This was one of the best Conferences that has been held here for years. The teachings of our brethren made the Saints feel a determination to go a head. We have added, in this Conference, 235 within the last six months, and the prospects of a continued increase are everywhere good.

The Conference stands adjourned till the 19th of March, 1848, the delegates to meet on Saturday, the 18th, at six o'clock in the evening, at the house of Brother Gibson.

Elder GIBSON, President.
Elder WAUGH, Clerk.

GLASGOW.

This Conference met, according to previous announcement, in the Lyceum-rooms, Nelson-street, on the 26th day of December, 1847, at 11 o'clock a.m.

The meeting was called to order by Brother Douglas, president of the Glasgow branch, and prayer being offered by Brother Gibson, President of the Edinburgh Conference, President Samuel W. Richards stated, that he was glad to find that amidst so much disease and death, that very few of those connected with this Conference had died since we last met. He also stated, that it gave him great pleasure to inform them, that they were honoured with the presence of Brothers Franklin D. Richards, Wheelock, Hetherington, and Sherrat, from England, with Brother Gibson from Edinburgh. He then requested to know of this meeting if they were still willing to uphold him as their president.

It was then proposed by President Douglas, and seconded by Brother Hetherington, that we as a Conference uphold and sustain S. W. Richards as our president, which was unanimously agreed to.

It was then proposed by S. W. Richards, and seconded by Brother Douglas, and unanimously adopted, that this Conference sustain Brothers John M'Laws and Robert Watson, as clerks of the Conference.

The President then wanted to know how many of the priesthood were present, which was as follows:—3 high priests, 1 seventy, 39 elders, 20 priests, 22 teachers, and 8 deacons.

The President then called for a representation of the various branches, which was given in the following order:

BRANCH.	REPRESENTD BY	ELD	PRS.	TEA	DEA	MEM.	BAP	DED	C. O.	REC	REM
Airdrie	Brown	7	5	6	1	109	7	0	2	7	7
Ayr	Carmichael	1	1	2	1	10	11	0	0	0	1
Balfron	Granger	1	1	1	1	5	1	0	0	1	0
Bonhill	By Letter	2	2	1	1	22	1	0	0	0	0
Busly	Watson	2	1	1	1	10	0	0	1	0	0
Bridge of Weir	Ure	1	1	1	1	25	0	0	1	0	0
Cambuslang	Gillespie	1	1	0	1	6	0	0	0	0	0
Campsie	Scott	3	1	2	0	22	0	1	0	0	0
Dalry	Rennie	2	1	2	2	27	4	0	0	0	3
Girvan	By Letter	3	3	2	3	47	2	0	2	0	1
Glasgow	Douglas	11	10	13	6	308	11	3	1	10	6
Greenock	Campbell	5	2	4	3	47	2	0	1	1	4
Holytown	Livingstone	3	1	3	1	30	2	0	2	2	0
Johnstone	Leishman	5	3	1	2	46	0	0	0	2	1
Kelvin Dock and Knightswood	Cunningham	0	1	2	1	13	0	0	0	1	0
Kilbirnie	Letham	2	2	3	2	36	1	1	0	3	9
Kilmarnock	Lyon	2	5	5	2	47	7	0	0	9	0
Lanark	Crosby	3	3	1	2	64	4	0	2	0	0
Paisley, Barrhead, and Renfrew	Sproul	4	3	5	1	68	7	0	3	0	7
Rutherglen	Ferguson	1	3	2	1	25	1	0	0	3	0
Thornlie Bank and Pollock Shaws	Russel	4	2	3	2	31	3	1	0	2	1
Tollcross	M'Fadgen	2	1	4	0	53	13	1	1	0	4
Scattered Members		1	0	0	0	86	0	0	0	0	0
Total		66	53	64	35	1137	77	7	16	41	44

Two new branches have been organized since last Conference, namely, Ayr and Holytown, and 77 members have been baptized.

The branches generally are in good standing; the officers are united, and there are good prospects of reaping an abundant harvest, and the labours of our worthy presidents, F. D. and S. W. Richards have been crowned with success, and the Saints feel to bless them for their unwearied exertions, and the love they have manifested towards the Saints of Scotland, and in dispelling the clouds of darkness which had gathered upon the horizon.

It was then proposed that Brothers Robert Letham, Robert Cunningham, and Matthew Gardiner, be called to the office of Elders; Brothers James Hay and Alexander Adamson, to the office of Priests; Brothers James Henderson, Alexander Hay, Archibald Adamson, William Tait, Dugald Adamson, and Archibald Steel, to the office of Teachers; and Brothers Charles Miller, and William Ramsay to the office of Deacons. The above were unanimously approved of, and ordained under the hands of Brothers Gibson, Hetherington, and Douglas.

It was then proposed, seconded, and unanimously agreed to, that we uphold William M'Keachie as STAR-agent, his conduct as such being highly satisfactory both to the President and the Saints in general.

It was moved by Brother Carruthers, that we as a Conference uphold President Brigham Young and his council as the presidency of this church. Brother F. D. Richards moved as an amendment, that we not only uphold and sustain them as the presidency of the church in all the world, but that we will also be willing and obedient children to them, and live by their teaching, and pray them, in the name of Jesus Christ, to send over some more good men to Scotland to help us. The motion was seconded by Brother Drummond, put to the vote, and unanimously agreed to.

It was next moved by President S. W. Richards, seconded, and unanimously agreed to, that we uphold and sustain Brother Orson Spencer as President of the British Isles, with F. D. Richards his Counseller, and we pray them, in the name of Jesus Christ, that they pray the Twelve for us, that they send us plenty of good men to Scotland to help us.

The forenoon service was closed by F. D. Richards, when the meeting adjourned for three quarters of an hour.

AFTERNOON.—The meeting was opened in the usual manner, and the Sacrament of the Lord's Supper attended to, when the Brothers Richards addressed the Saints concerning the near prospects they had of returning to their wives and families in the camp of Israel, and they felt perfectly satisfied in the course they had pursued while here, testifying of the love they had for the Scottish Saints—a love so great that they can never rest satisfied until they find them gathered to Zion.

Brother Hetherington spoke to the Saints for a short time, and his remarks seemed to be much appreciated. Brother Wheelock followed him, and although last not least; he truly spoke in the spirit and power of Joseph's God, and the Saints felt it, and will long remember Brother Wheelock.

EVENING.—The meeting was opened by singing and prayer, when Brother F. D. Richards addressed the Saints. His instruction was, as on former occasions, impressive and good; we might truly say that throughout the whole of the day's proceedings, the spirit of God like a fire, was burning; nothing but peace, love, harmony, and good order, and not one dissenting voice throughout the day—a day that will long be remembered by all those who were present.

The Conference adjourned until the 26th of March next, and was dismissed by President Richards.

SAMUEL W. RICHARDS, President.
JOHN M'LAWS, } Clerks.
ROBERT WATSON. }

CLITHEROE.

On Sunday, December 12th, 1847, this Conference was held in the Saints' meeting room. After singing and prayer, it was moved and seconded that Elder Cahoon preside. Carried unanimously. Elder Wolstenholme was appointed to act as clerk.

After expressing the satisfaction he felt on meeting the Saints in conference, the president called for the representation of branches:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	DEAD.	REM.	SCAT.
Clitheroe	W. Cottam	45	3	4	2	2	4	0	0	0
Blackburn	J. Foulstone	81	2	3	3	2	7	0	0	0
Burnley	J. Cottam	67	3	5	3	1	7	0	2	1
Accrington	R. Parker	35	3	6	1	0	1	1	0	0
Chadburn	R. Battersby	47	2	4	3	0	0	0	0	0
Barley	W. Brown	9	0	1	1	0	0	0	0	0
Settle	By Letter	14	1	1	1	0	0	0	0	0
Waddington	J. Ormrod	26	2	2	1	1	1	0	0	0
Ribchester	W. Barton	19	1	2	2	0	0	0	0	0
	Total	343	17	28	17	6	20	1	2	1

All the branches were represented as in good standing, and in many places there are favourable prospects for an ingathering of the honest in heart.

The President desired that the presiding elders of branches would be careful not to receive any into fellowship without a recommendation from the branch they had before belonged to, as it had been intimated, during the representation, that some

had left the branch they belonged to without recommendation. Some additions having been made during the last three months, he exhorted the brethren to united and increased exertion, and anticipated much greater additions in a short time, the prospects on every hand being encouraging. He also read a portion from the Book of Doctrine and Covenants upon the order of the priesthood, and manner of going out into the world, and made some excellent and edifying remarks upon it, impressing upon the minds of the Saints the necessity of attending to the letter of the law, as given in the Book of Covenants, &c.

Elder G. D. Watt being present was then called upon by the president to speak. He arose, and advised the Saints to attend to the instructions of Elder Cahoon; for, said he, they are good, and I am determined to practice them myself; let every one keep his own place and magnify his own calling, and give your honour to no one.

The meeting was then adjourned to one o'clock.

The afternoon service being commenced as usual by singing and prayer, the Sacrament was administered. The President then called for any alterations that were wanted in the priesthood. The following were moved and seconded for Clitheroe: —Brother John Hartley, Elder; Brothers William Barton and Richard Douglas, Teachers. Carried. Burnley:—Brother William Pilkington, Priest. Carried. Blackburn:—Brothers Richard Eatough and John Foulstone, Elders; James Jerrard and Robert Reader, Priests; James Wilson, Teacher; Thomas Jerrard, Deacon. - Carried.

The President read from the Book of Covenants the duties of the officers, and after making a few remarks upon it, requested the presiding elders to obtain licenses for those ordained from Liverpool. He also gave out that a collection be taken up for the conference record.

The brethren nominated were then ordained to their respective offices, under the hands of Elders Cahoon, Watt, and Cottam, and the meeting adjourned till evening, when an edifying and instructive discourse was delivered by Elder Watt to a crowded and attentive audience.

Conference adjourned to the second Sunday in March.

ANDREW CAHOON, President.
WILLIAM WOLSTENHOLME, Clerk.

BIRMINGHAM.

This Conference was held at Livery Street Chapel, 2nd January, 1848. The meeting was called to order in the usual manner. After prayer and singing, it was proposed that Elder C. H. Wheelock preside, and that Elder J. R. Brook act as clerk. Carried unanimously.

The President arose to express his feelings, which were of no ordinary character. I feel happy this day in your midst, and gladly do I welcome my brethren who have honoured us with their presence (our beloved President, Orson Spencer, and Elders F. D. Richards, S. W. Richards, Captain D. Jones, C. Dunn, J. Halliday, J. Fidoe, J. Banks, &c.) For upwards of twelve months I have laboured in this conference. I have found this people a faithful people, and on all occasions ready to administer to my wants, responding at all times to my appeals, adhering to my counsel, acting upon my precepts; nor will the manifest kindness and affection which was shown towards me, when I received the intelligence of the death of my wife, ever be erased from the tablet of memory. The latent springs of sympathy and compassion were called forth; a brother's feeling and a sister's love entered into my loss, and they all in common shared with me in my grief. Though I have been with this people as a servant of the great God, yet I have been a man with like passions as other men, and have had my defects, and this day I am open to be judged of my brethren, that those who are now above me in authority may pass judgment upon me; so brethren be free to speak your mind.

Elder Thomes Perks arose, and said he was glad the opportunity was afforded him to respond to the request of Elder Wheelock, and my mind will be to present the following resolution:—

Resolved by Elder Thomas Perks, President of Birmingham Branch, and Elders G. Whitehead and W. Bayliss, his counsellors, in conjunction with the officers and

conference at large, that a general acknowledgement be made of the important services and faithful labours of our beloved brother Elder C. H. Wheelock, as President over this conference, having from time to time wrought with that unwearied zeal which is the characteristic of that fire which burned in the bosom of our martyred prophet, and at all times acquitted himself as a master workman in organising the affairs of the church; the humility, meekness, and forbearance he has exercised in carrying the measures out he laid down, his aim has been to exalt the Saints by principles of purity, by doctrines of truth, light, life, and wisdom, and fix their heart and reliance upon the great God. And it is with the deepest feeling of regret that we offer to him the parting hand, and pronounce the word—Farewell! Praying that the choicest of heaven's blessing may rest upon him and attend him, and all that pertain unto him, through the remnant of his days.

Being moved and seconded, it was warmly received and sanctioned, and the presidents from various branches of the conference arose and bore testimony to the same, and that he was indeed a man of sterling worth and integrity.

After this, our President called for the report of the delegates from the branches for the giving in of their number of members, &c.:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Birmingham	450	15	40	19	15	45
West Bromwich	153	9	14	4	4	16
Dudley	59	5	7	1	2	2
Oldbury	45	2	3	2	1	0
Brierley Hill	70	5	4	3	2	3
Stourbridge	63	3	5	1	2	2
Wednesbury	19	0	0	0	0	0
Walsall	58	3	1	1	2	3
Wolverhampton	29	2	5	0	1	5
Rockerdine Wood, Lichfield Stockley, Moseley	47	1	4	0	0	6
Rewbury Hill	10	0	0	0	0	0
Total	1003	45	83	31	29	80

Moved and seconded, that we uphold the Twelve Apostles as the legal authorities of the church, and our beloved Prophet Brigham Young as President over the whole church of the Great God, which he has set up in these the last days. Carried unanimously. And likewise, that we sustain Elder Orson Spencer as President of the British Isles, and F. D. Richards his Counseller. Carried unanimously.

Resolved that we signify our approval and kind regard to our most worthy Brother Elder Thomas Perks, in his indefatigable labour as president of the branch. Carried unanimously.

Proposed by Elder C. H. Wheelock, that Elder T. Perks be appointed president of the Conference in his stead, and Elder W. Bayliss as president of the branch. Carried unanimously.

The business of the Conference adjourned till half-past two o'clock, when the meeting was addressed by Elder Orson Spencer, upon church government, and the subject of the gathering, &c. Elder F. D. Richards made a few remarks in reference to the spread of the cause of God, and his delight in seeing it prosper in the hand of his beloved Brother Wheelock. In the evening Elder Orson Spencer preached to a large and intelligent congregation, on the qualification of the servants of God, which when called according to his purpose to execute his will, drawing the line of comparison, &c., with the present age; shewing the awful position of the christian churches for disregarding the voice of a prophet, and exclaiming against inspiration and immediate revelation; and great and powerful was the operation of the spirit in his earnest appeal to the people—it seemed to breathe through the vast assembly, and rivet their attention in silence on the speaker. After Elder Orson Spencer concluded, Elder Wheelock made a few remarks relative to the occasion. The meeting then broke up in peace, giving to the only wise God our Saviour, glory and majesty, dominion and power, both now and for ever. Amen.

Elder CYRUS H. WHEELOCK, President.
Elder J. R. BROOK, Clerk.

On Monday afternoon a tea meeting was held in the school-room connected with the chapel when between three and four hundred sat down to tea. Such a

sight has never before been witnessed in any other conference in England. After the company had partaken of the repast, they withdrew to the chapel, when Elder Orson Spencer was called to the chair.

The Chairman called upon the president of the various conferences to speak, and each champion of the truth tried to outvie the other, each making claim to the laurel they had won; laying down with zeal their plans for future conquest, and to achieve deeds worthy of their great captain, who has gone before to honour them when their great work is done. The joy and satisfaction exhibited by the whole company will long be remembered by the Saints in Birmingham.

J. Brook, Clerk.

The Latter-day Saints' Millennial Star.

MARCH 1, 1848.

Beloved Saints,—The ship *Carnatic*, Captain M'Kenzie, obtained its clearance papers on the 18th of February ult., and embarked on the morning of the 20th, containing a company of 120 Saints, nearly 100 of whom were adults. This company went out under the superintendence of Elder Franklin D. Richards, assisted by Elders C. H. Wheelock and Andrew Cahoon. This company of Saints was made up upon a short notice, and went off with cheerful hopes and buoyant feelings. Not an unkind whisper, or distant murmur, has come to our knowledge.

There is something perplexing and exhausting to patience in a preparation to emigrate. The emigrants, after the inconvenience of breaking up their homes, are thrown upon unusual expense in journeying to Liverpool, and waiting for the sailing of the ship. But the Saints are soon distinguished among the varied groups of passengers, for their patience, harmony, and good order. From the first day that they begin to sell their furniture and goods, the voice of emigration preaches loudly, and the attention of multitudes is attracted to the onward progress of the great work of God. Thus, the Saints are preaching by flight like unto Lot, and at the same time are escaping from the impending storm that hovers over the nations. Although the old maxim is that "haste makes waste," yet we are not sure but that, before another twelvemonth comes around, the work of emigration will have an impetus and speed that has hitherto been unparalleled in this land. In the case of Lot's wife, the want of haste made memorable waste. Angels even hurried emigrants, taking them by the hand. The very perturbed state of the nations renders it very presumptuous for such as call themselves Saints, to think of a protracted stay in this land, unless positive counsel requires it. If Saints will watch the signs of the times, even through the unobtrusive light of the Star, they will find it prudent to arrange all their affairs in view to an early emigration. The predisposition of some Saints to go the Eastern part of the United States, in order to get work, is a little like Lot's prayer for permission to go to Zoar, instead of a direct march to the mountain. But Lot never found much rest or safety till he got to the mountain. Neither will Saints ever find much quietude and success, in general, till they find it in the place of the great gathering of all Saints in the refuge which the Lord has pointed out.

Another ship of emigrant Saints was advertised to sail about the 26th ult. Passengers, we again repeat, cannot have their passages secured to them until a timely deposite money (£1 to each person whether old or young) is made; and if perchance

the passengers fail to go, after their deposite money is paid, the same will be forfeited to the Church. There is a necessity for this measure which all will allow, when they are made acquainted with the principle of business transactions. When the Saints emigrate, their neighbours need not stay back for want of an invitation.

I take pleasure in expressing to the Saints in England, the farewell reminiscence of Elder F. D. Richards, my Counsellor. His assiduous interest in the prosperity of the churches during his continuance in the British realm, has been calculated to overthrow the works of darkness, and establish righteousness, and promote permanent good will between him and the people among whom he has laboured. To the latter his unfeigned gratitude is affectionately acknowledged for multiplied acts of faith and liberality.

LETTERS TO THE EDITOR.

Crewe, February 7, 1848.

Dear Brother,—Last Friday night, the people of Middlewich flocked out to hear me preach, until they filled the room. I spoke to them nearly two hours, and a more attentive congregation I never had. Some will be baptized there soon, I think. I preach there again on Tuesday evening.

I arrived in Crewe on Saturday. I found everything here prosperous. The Saints are warm in the work. I must speak to the praise of Sisters T. and W. Every Sunday morning they practice delivering Elder Spencer's most valuable Letters to the citizens. They distribute them upon the principle of *exchange*, leaving a number, and calling for the one they left on the previous Sunday. They take the streets by rotation, and frequently call at two hundred houses in one forenoon, and attend the regular meetings besides. Now what credit do such women not deserve? They are frequently abused; but they ever defend the principles, and go on like bold soldiers. I only wish that the sisters through England would pattern after their example. They can do as much good in this way as it is possible for the elders to do. Are there not elders in this kingdom, who have not done half as much good for the building up of the kingdom as these two sisters are doing? They also, at the same time, deliver Invitations, and invite people out to meetings. Four were baptized here yesterday. I preached in the morning and evening. There was a large turn out in the evening, and I was astonished at the good attention that was paid. They listened with ears, eyes, and some of them with their mouths open. I look for a good work to be done here.

Your affectionate brother,

L. O. LITTLEFIELD.

Tottington, February 11, 1848.

Dear Brother,—Many hundreds of houses, in this vicinity, are now supplied with your valuable Letters to Crowel. Some of our good brothers and sisters go round, each in their district, and change the tracts every Sunday. In some cases they "raise the devil," in others they are attended with good results. We put brown paper backs upon them, and inside the backs we plaster an "Invitation" paper,—the consequence is, our room is crowded.

The Church of England minister, in this village, lately preached a sermon from your 12th Letter, on the Millennium, &c. He said, there had been an error in the (his) Church for many centuries, in supposing there was only one resurrection; also, in some supposing that at death a spirit winged its way from mother earth never more to return. For his part his ideas were more earthly: the bodies of men belonged to the earth; the spirit would return and be re-united to the body, and with the earth would remain. A thousand years would elapse after the resurrection of the righteous before the wicked would be raised. This doctrine (says he) is again reving, and I am glad of it, for I believe it. Some of his hearers thought he was turning to be a *Latter-day Saint.*

Dear brother, excuse me for troubling you so long. J. H.

Bury, January 17, 1848.

Beloved Brother Spencer,—I now take my pen in hand for the purpose of addressing a few lines to you, at the request of Elder Timothy Parkinson, who presides over the branch at Bury, to let you know how we are getting along; and I am happy to say, that I never saw such union and love amongst the officers and members of this branch since I obeyed the gospel, which is nearly three years since. Our president is diligent and attentive to his post, and all the priesthood with him covenanted, at the commencement of this year, to serve the Lord with all our might, and the result has been so far, that our labours have been blessed. On the eighth of this month we baptized six, and during last week we baptized seven more, seven males and six females, making in all thirteen, in one week's time; and many more are beginning to believe. I hope, dear brother, ere long, through the blessing of God, that many more will be added to our number such as will be eternally saved; for truly our prospects are cheering, and the priesthood are determined to lift their warning voices to the inhabitants in this region in the open air, as soon as the weather will permit. I can sometimes hear of the teachers of the sectarian schools coming to some of our young sisters, trying to persuade them that they are deluded, but they don't feel inclined to give it up so; and their parsons, to end up their charity sermons with, tell their hearers to be aware of that dreadful Book of Mormon, for if they believe it they will be damned; but I think some of their ministers will not be damned with reading it.

I will relate a case which happened with myself. One night when I had done my work and got home, one of them was at my house; he invited me to attend their meetings. He asked me if ever I went to any place of worship. I told him I did. He then asked me if I was in the way for heaven. I told him, very cheerfully, that I was. He seemed surprised at my boldness; I suppose he thought I should be very sad, but he soon found out what I was, so I preached the gospel to him about three hours, as well as I could, which made him very warm, so he began to ridicule the Book of Mormon. I asked him if he had read it; he said he had some little, but it was so absurd that he was forced to give over. I asked him how large it was, and he told me, so I found it was the Voice of Warning, and he had only read the title-page. You see, dear brother, what big souls they have got; but I must bring my remarks to a close, and you can do as you think fit with them.

I subscribe myself your brother, in the kingdom of God,

JOHN ROBINSON.

Bridport, Feb. 15, 1848.

Dear Brother Spencer,—Having a few moments to spare at this time, I take up my pen to inform you, as far as my abilities allow me, how I have got along with my labours in this region of country in which I am at present located. It is now a little more than twelve months since I came to this place. I was at that time the president of the Bristol Branch; and having received counsel from Brother Halliday, the president of the conference, I took my departure. When I arrived here I found little difficulty in obtaining a house to preach in, as I had the hearty co-operation of many of the inhabitants. I preached to a large concourse of people, and much good resulted from my first night's labours, as nine were baptized that same week. The following week I began to have plenty of persecution; and the hireling priests spit forth their venomous spleen, which soon raised a mob to hunt me about from house to house, breaking the windows and doors without once asking liberty. My life was in danger for eight or ten nights successively, but I did not feel the least alarmed, for I trusted to the promises that I had received from the servants of God, and I intended for my own part to have seen the end of it, but I received a letter from Brother Halliday saying it would be wisdom for me to return to Bristol. Before I left I ordained two priests; and they shortly afterwards succeeded in baptising eight or nine more. The storm having abated a little, I received counsel, about the latter end of May or the beginning of June, to come down to this place again, and confirm those who had been baptized. I succeeded in taking a small chapel formerly held by the Methodists, and placarded the town, and from that time to this I have been walking in the midst of hot persecution;

for we have been stoned and mobbed, I may safely say dozens of times. While I have noticed in the STAR that some of our brethren have stated that they have had to contest it, toe to toe to maintain their ground, perhaps it would not be amiss in me saying, that I have had to contend it stick to stick to maintain my ground. On one occasion I received a severe cut on the left side of my head, from a stick, which I have yet got to show as a witness of my statement, should it be doubted; but in the midst of all these things, I still rejoice more and more in the principles of eternal truth, for ever since I have been adopted in the family and kingdom of God, I have laboured with all my might to bring souls to a knowledge of the truth, and I feel thankful to God that he has crowned my labours with so much success, for we have now a fine flourishing branch of more than one hundred and twenty members; we have baptized five per week for the last three months. The Lord blesses us greatly in manifesting his holy spirit to us in various ways, but above all, in the gift of healing; and my prayer is, that the Lord will hasten on his great and glorious work, until all things be fulfilled which was spoken by the mouth of all his holy prophets.

Believe me ever your most humble servant and fellow labourer in the kingdom of God,

GEORGE KENDALL.

MEMOIR OF THE HOUSE OF ROTHSCHILD.

(From Chambers's Edinburgh Journal.)

It is usual to trace the origin of great families to some gallant exploit, or some lucky accident, which suddenly raised the ancestor of the house from obscurity, and provided him at the same time with a legend to his coat of arms. The representatives of such families are born personages of history; their name, title, and estate —their position in the country—descending to them by inheritance, and so continuing from generation to generation, till war or revolution damages or removes the old landmarks of society. But there are other origins which it would be vain to endeavour to arrive at by a similar process: the origin of houses that rise steadily, not suddenly, in their peculiar career, and the success of which is not secured by a single incident, but distributed evenly over the lifetime of one or more generations. In such cases, the germ of prosperity must be sought for in the family mind —in the idiosyncrasy of the race—in the theory by which their conduct in the world is governed; and the first *accident*, which attracts the attention of the vulgar as the origin of their fortune, is merely a *point d'appui* selected by forethought and resolution. The rise of the house of ROTHSCHILD presents a very remarkable illustration of this view of a question which will never cease to be interesting, and affords a striking instance of the natural and simple means by which those vast results are obtained which it is customary to ascribe to chance or miracle.

In the middle of the last century there lived, in the town of Frankfort-on-the-Maine, a husband and wife of the Hebrew persuasion, who lavished all their cares upon a son, whom they destined for the profession of a schoolmaster. The boy, whose name was Meyer Anselm Rothschild, and who was born at Frankfort in the year 1743, exhibited such tokens of capacity, that his parents made every effort in their power to give him the advantage of a good education; and with this view he spent some years at Fürth, going through such a curriculum of study as appeared to be proper. The youth, however, had a natural bent towards the study of antiquities; and this led him more especially to the examination of ancient coins, in the knowledge of which he attained to considerable proficiency. Here was one step onwards in the world; for, in after years, his antiquarian researches proved the means of extending and ramifying his connexions in society, as well as of opening out to him a source of immediate support. His parents, however, who were noted as pious and upright characters, died when he was yet a boy, in his eleventh year; and on his return to Frankfort, he set himself to learn practically the routine of the counting-house.

After this we find him in Hanover, in the employment of a wealthy banking-house, whose affairs he conducted for several years with care and fidelity; and then we see opening out under his auspices, in his native city, the germ of that mighty business which was destined to act so powerfully upon the governments of Europe. Before establishing his little banking-house, Meyer Anselm Rothschild prepared himself for the adventure by marrying; and his prudent choice, there is no doubt, contributed greatly to his eventual success in the world.

About this time a circumstance is said to have occurred, to which the rise of the Rothschilds from obscurity is ascribed by those who find it necessary to trace such brilliant effects to romantic and wonderful causes. The Prince of Hesse-Cassel, it seems, in flying from the approach of the republican armies, desired, as he passed through Frankfort, to get rid of a large amount in gold and jewels, in such a way as might leave him a chance of its recovery after the storm had passed by. With this view he sought out the humble money-changer, who consented reluctantly to take charge of the treasure, burying it in a corner of his garden just at the moment when the republican troops entered the gates of the city. His *own* property he did not conceal, for this would have occasioned a search; and cheerfully sacrificing the less for the preservation of the greater, he reopened his office as soon as the town was quiet again, and recommended his daily routine of calm and steady industry. But he knew too well the value of money to allow the gold to lie idle in his garden. He dug it forth from time to time as he could use it to advantage; and, in fine, made such handsome profits upon his capital, that on the duke's return in 1802, he offered to refund the whole, with five per cent. interest. This of course was not accepted. The money was left to fructify for twenty years longer, at the almost nominal interest of two per cent.; and the duke's influence was used, besides, with the allied sovereigns in 1814 to obtain business for "the honest Jew" in the way of raising public loans.

The "honest Jew," unfortunately, died two years before this date, in 1812; but the whole story would appear to be either entirely a romance, or greatly exaggerated. Rothschild must have already been eminent as a banker, or he would hardly have been selected by the Prince of Hesse-Cassel as the depository of a sum amounting, it is said, to £50,000, exclusively of the jewels. At any rate, it was in the year 1801 he was appointed agent to the landgrave, afterwards Elector of Hesse; and in the next year (indicated in the story as that of the prince's return), a loan of ten millions was contracted with the Danish court through the house of Rothschild. Before this—and necessarily so no doubt—his knowledge, and the tried rectitude of his conduct, had gained him general confidence; his wealth had increased, and an enormous extension of the field of his operations had taken place. The fact appears to be, that by this time the banker of Frankfort was more in the habit of rendering assistance than of requiring it; and the Grand Duke of the day, to whom the Israelites owed their civic and political rights, nominated him a member of the electoral college, expressly as a reward for his generous services to his fellow-citizens.

The personal character of Meyer Anselm Rothschild is not of small consequence in the history of the house—for their dead father may be said to direct to this hour the operations of his children! In every important crisis he is called into their counsels; in every difficult question his judgment is invoked; and when the brothers meet in consultation, the paternal spirit seems to act as president. The explanation of this well-known and most remarkable trait in the family, is not difficult to those who are in the habit of penetrating through the veil of the romantic, in order to arrive at the simple realities of life. The elder Rothschild was obviously a man of comprehensive intellect, who did not act on the spur of chance or necessity, but after mature reflection, and on rules distinctly laid down; and he must have brought up his children in a certain theory, which survived his mortal part, and became identified with his memory. This is the only *idolum* conjured by the piety of his descendants. His bearing, we are told, was tranquil and unassuming; and although a devout man, according to his views of religion, his devotion was so completely untinged with bigotry, that in his charities he made no distinction between the Jew and Christian.

In 1812, Rothschild left to the mighty fortunes, of which his wisdom had laid

the foundation, ten children—five sons and five daughters; laying upon them, with his last breath, the injunction of an inviolable union. This is one of the grand principles to which the success of the family may be traced. The command was kept by the sons with religious fidelity. The copartnership in which they were left, remained uninterrupted; and from the moment of their father's death, every proposal of moment was submitted to their joint discussion, and carried out upon an agreed plan, each of the brothers sharing equally in the results. The other great principle of their conduct is one which actuates all prudent men, and is only deserving of special remark in them, from the almost mechanical regularity with which it was acted upon—this was the determination never to run the slightest risk in pursuit of great profits. Their grand object was to see clearly each transaction to its termination, to secure themselves from all accidents that human forethought could avert, and to be satisfied with a reasonable and ordinary reward. The plan acted in a twofold manner. By husbanding their capital, they were enabled to take advantage of a thousand recurring commissions, so as to extend their connexion day by day; while their habitual caution earned for them a reputation of solidity, which, united with their real wealth, carried their credit to a pitch which would have been dangerous, if not fatal, to less steady intellects. Credit, however, was no snare to them. They affected no master-strokes—no *coups d'etat*. They would have used the lamp of Aladdin, not to summon genii, but to light their steps as they toiled on in the path of genii. The only secrets by which they obtained their choice of innumerable offers of business, were the moderation of their demands—the punctual fulfilment of their engagements—and the simplicity and clearness of their system. In short, the House of Rothschild became great, because its affairs were conducted upon the most perfect system of mercantile tactics, and because the character of its members, partaking largely of that of the original banker of Frankfort, combined many of those amiable qualities which secure popularity without forfeiting respect. They sought to make money by skill and industry, not parsimony; they gave a liberal share of their profits to all whose services were of use in attaining them; and their hand—

"Open as day to melting charity—"

doubled the value of the gift by the grace with which it was presented—the grace impressed upon the external manner by a simple and kindly heart.

(*To be continued.*)

ADDRESS

TO FRANKLIN D. AND SAMUEL W. RICHARDS, (BROTHERS), ON LEAVING THEIR FIELD OF LABOUR FOR THE CAMP OF ISRAEL. FEBRUARY 15TH, 1848.

Farewell! beloved of the Lord, farewell—
In Scotland's name, a Scot, would dare to tell
How much we've prized your labours since you came,
Though now you leave for lands of brighter fame
Where truth, and love—eternal as the spheres—
Shall wield the sceptre, through unnumber'd years.
Farewell! but oh! one lasting boon I crave,
Remember Scotland, and her sons—so brave—
So poor—so hardy; and withal—so true!
That they could wish to live, and die with you:
Pardon the feeling if too fondly sung—
You gave the sentiments that move the tongue—
The Genii's breath! the life-pulse; and the flow
Of heav'n-born truths, that freemen only know;
And you in Zion can that succour yield
To gath'ring clansmen, when they take the field.
Yes, Brothers Richards, when you're far away,
We'll court your friendship, and a chieftain's stay.
Oh! mark the motto of our nation's pride—
The full-blown thistle on your bonnet's side;
Your Tartan plaids, in Gaelic costume tell
Of lands where Ossian sung—brave Wallace fell!